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**DESCRIPTION OF THE CITY OF CANTON.**

Continued from page 160.

NECESSITY, which has always guided infant nations in their first efforts towards improvement, seems every where to have adapted her lessons to the circumstances of those who were to be instructed. Prompted by her suggestions, the ancient Egyptians and Greeks went on rapidly from one improvement to another; and, taking advantage of those advances, the nations of the west are at this moment moving forward with unexampled celerity and majesty, attracting universal attention, and conferring substantial good on all the families of the earth. It has been far otherwise with this nation. So far as Necessity urged them, the Chinese went on quickly; but seldom have they ventured or desired to step beyond the limits which circumscribed the efforts of their remote ancestors; and they have been equally slow and unwilling to adopt or imitate the usages and improvements of "distant foreigners." This is a prominent characteristic of the Chinese, and one too in which they glory. Hence, without having much claim to originality, they are exceedingly unlike the nations of the west. In giving a description of this people, therefore, or of any thing

that belongs to them, we are not to estimate either it or them by the criterion of European taste and usage. *Non disputandum de gustibus.* With the Chinese, the left takes precedence of the right, as the place of honor; and white instead of black is the appropriate badge of mourning. From the peculiar structure of their compass, perhaps, which they call *che nan chay*, "a chariot pointing towards the south," they do not number the cardinal points in our order, but always mention the south before the north, as in the following prosaic verse:—

Yue nan pih, yue se tung:  
South and north, west and east.

And for north-west, &c., they say west-north, west-south. Without attempting to account for this contrariety, it is obvious to remark that the fact itself ought to be kept in mind, while surveying the various works, occupations, institutions, and habits of the Chinese.

It is generally supposed that the remote ancestors of this nation, in their migration eastward, dwelt in *tents*: their circumstances would require such habitations: and when they became stationary, their wants would prompt them to seek some more substantial covering from the heat and the storm. But the tent was the only model before them; and that they imitated it, their houses and temples and pagodas, built at the present day, afford abundant proof. The roof, concave on the upper side, and the veranda with its slender columns, show most distinctly the original features of the tent. In fact, the whole fabric of ordinary buildings is light and slender, retaining the outline of primeval simplicity. Those therefore who seek here for grand and stately edifices, built after the Grecian and Gothic models, will seek in vain. Barrow, after having visited the imperial palaces, and travelled from north to south, through the whole breadth of the empire, affirmed that all the buildings of the Chinese are "without elegance or convenience of design, and without any

settled proportion, mean in their appearance, and clumsy in their workmanship." Macartney was much better pleased with their architecture; though it is "totally unlike any other, and irreconcilable to our rules," yet "it is perfectly consistent with its own, and upon the whole, it often produces a most pleasing effect; as we sometimes see a person, without a single good feature in his face, have, nevertheless, a very agreeable countenance."

In the building of Canton, we have doubtless as great a variety of structure and style, and as fair specimens of Chinese taste and art as can be found in the whole empire. A large part of the city and suburbs is built on low ground or flats. Special care, therefore, is requisite in order to secure for houses and temples a solid basis. Near the river, and in all the most loose or muddy situations, houses are raised on wooden piles, which make the foundation as secure as brick or stone, and perhaps even more so. In some cases the piles rise above the surface of the ground, and then the buildings, constructed of wood, rest directly on them: but in other instances the piles reach only within a few feet of the surface, and the remaining part of the foundation is made of mud, brick, or stone. When this is done, the walls of the houses are usually carried up and completed with the same material. Not a few of the houses are entirely baseless, or have only a slender foundation of mud, of which also their walls are composed; and hence in severe rain-storms and overflowings of the river, such as have recently happened, many of the walls are prostrated.

Bricks are in most general use for the walls of houses; perhaps three-fifths of the whole city are built of this material: of the remaining part, a very large portion is constructed of mud; most of the Tartars in the old city are said to inhabit houses of this description. Stone and wood are not very extensively used for the walls of houses; the first is

frequently employed about gateways and for door-posts; and the second for columns, beams, and rafters. Many of the floors of houses and temples are formed of indurated mud; marble flags are sometimes used for the same purpose, and often tiles. These latter, when made very thin, are used for roofs; they are laid on the rafters "in rows alternately concave and convex, and forming ridges and furrows, luted by a cement of clay." Windows are small, and rarely supplied with glass; paper, mica, or shell, or some other similar translucent substance taking its place. Very little iron is employed in building houses.

All these materials for building are procurable here at moderate prices, and in great abundance. Wood, usually a species of the fir, is floated down the rivers, and brought to the city in large rafts. Bricks are made in the neighborhood of Canton, and are brought hither in boats, and sold at various prices from three to eight dollars a thousand. These bricks are chiefly of a leaden blue color, or of a pale brown; a few are red: these various tints are occasioned by the different modes of drying and burning them: the red bricks are the only ones that are thoroughly burnt; the leaden blue, are those which have been exposed to the action of the fire only for a short time; while those that have experienced no other heat than that of the sun, are pale brown. Excellent stone for building is found in the hill-country on the north of the province, and also in several of the islands south of the city. The stone is chiefly granite and sand-stone; of each there are several varieties.

Such is the general style, and such the usual material of the buildings of Canton. In passing through the streets of the city, the spectator is struck with the difference which he finds in its various buildings,—though this diversity does by no means fully exhibit the relative condition and circumstances of the people. A few only are rich; and

the external appearance of their houses does not at all exceed in elegance those of the middling class. Many are very poor; and the aspect of their habitations exhibits abundant evidence of their abject state. The poorest people are to be found in the extreme parts of the suburbs, along the banks of the canals, and in the northern part of the old city; their houses are mere mud hovels—low, narrow, dark, uncleanly, and without any division of apartments. A whole family of six, eight, or ten, and sometimes twice that number of individuals, is crowded into one of these dreary abodes. It is surprising that people can live, and enjoy health, and even long life, in these circumstances. To pass through the streets or lanes of such a neighborhood, is sufficient to reconcile a person to any ordinary condition of life. Neither intelligence nor industry could ever be confined in such miserable cells.

In habitations a little more spacious and cleanly than these, perhaps one third part of the population of Canton have their abodes. These stand close on the streets, and have usually but a single entrance, which is closed by a bamboo screen suspended from the top of the door; within these houses there are no superfluous apartments; a single room allotted to each branch of the family, serves for a dormitory, while a third, which completes the number into which the whole enclosure is divided, is used by all the household as a common eating room. Chinese houses usually open towards the south; but in these, as also in the poorer kind, this favorite position is disregarded. Houses of this description are rented at four or five dollars a month.

Another class of dwellings, inhabited by a more wealthy but less numerous part of the community, are the residences of those in easy circumstances, who enjoy plenty, without any of the accompaniments, of luxury. These houses, together with the plot of ground on which they stand, are surrounded by a

wall twelve or fourteen feet high, that rises and fronts close on the street, so as completely to conceal all the buildings from the traveller as he passes by. Indeed, the prospect as you go along the narrow streets, which are lined with this description of houses, is very cheerless. But if allowed to enter some of those dwellings, more pleasing scenes will open before you, different enough however from the home of your childhood. You would enter the outer enclosure through a large folding door into an open court, thence you would be conducted by a servant to the visitor's hall,—which is usually a small apartment furnished with chairs, sofas, tea-stands, &c. Here your host would meet you, and perhaps introduce to you the younger members of his family. These halls are open on one side; and the others are commonly ornamented with carved work, or hung with various scrolls, presenting in large and elegant characters the moral maxims of their sages, or perhaps exhibiting rude landscapes, or paintings of birds and flowers. The remaining part of the enclosure is occupied with the domestic apartments, a garden, and perhaps also a small school-room.

The houses of a few of the most opulent in Canton are in no respect inferior, except it may be in the space they occupy, to the imperial palaces. The family residences of some of those merchants who are licensed by government to trade with foreigners, furnish good specimens of this kind of buildings. The seat of the late *Consequa*, which is now half in ruins, was once superb; that of the present senior hong merchant is on a scale of great magnificence; “it is a villa, or rather palace, divided into suites of apartments, which are highly and tastefully decorated.”—The houses of the officers of government, and also the numerous temples of the city, need not be particularized in this place;—suffice it to remark, that they are usually more spacious than private dwelling-houses, and that at present most of them are in very ordinary condition.

Inside

rich



Very few of the houses or temples of Canton have more than one story, the halls of which are usually of the whole height of the fabric, without any concealment of the beams or rafters of the roof. Terraces are often built above the roofs; and when surrounded by a breast-work, afford in the cool of the day a pleasant and secure retreat, where people can ascend to enjoy a purer air, to secure a wider prospect, or to witness any event that transpires in the neighborhood. These terraces are not, perhaps, very unlike the *flat roofs* of other orientals. In some other points also there is a coincidence between the houses of the Chinese and those which are noticed in sacred literature.

Referring to these latter, professor Jahn, in his Biblical Archaeology says:—‘the gates not only of houses, but of cities, were customarily adorned with an inscription, which was to be extracted from the law of Moses; a practice in which may be found the origin of the *modern Mezuzaw*, or piece of parchment inscribed with sacred texts, and fastened to the door-posts. The gates were always shut, and one of the servants acted the part of a porter. The space immediately inside the gate is called the porch, is square, and on one side of it is erected a seat for the accommodation of those strangers, who are not to be admitted into the interior of the house. From the porch we are introduced, through a second door into a court, which is commonly paved with marble, and surrounded on all sides, sometimes, however only on *one*, with a peristyle or covered walk, over which, if the house have more than one story, there is a gallery of the same dimensions, supported by columns and protected by a balustrade. In this court, large companies are received, at nuptials, &c. On such occasions, a large veil of thick cloth is extended by ropes over the whole court to exclude the heat of the sun. The back part of the house is allotted to the women, and is called in Arabic, the harem, and in Hebrew

by way of eminence, *the palace*. Behind the harem there is a garden, into which the women enjoy the pleasure of looking from their apartments. In the smaller houses the females occupy the upper story. This is the place assigned them also by Homer in the *Iliad* and *Odyssey*.'

Now, in the buildings of the Chinese, the various inscriptions seen on their door-posts; the porter at the outer gate, and the porch and court within; the peristyle with its columns and perhaps a gallery above, and the palace, *kin-te* or "forbidden ground" with its garden, have a striking resemblance to those in the above description. The inner apartments of the emperor are in like manner called, by way of eminence, *kung-teen* or "the palace."

We pass now to notice the *government* of Canton. Here, as everywhere else throughout the wide dominions of the Mantchou Chinese, all power emanates from the one man, who, enthroned on the 'dragon's seat,' is honored as the vicegerent of 'high heaven.' Hence, the present line of monarchs have not been satisfied with the dignity of sovereigns, but have laid claim to the character of sages. "The sovereign of men," say they, "is heaven's son; nobles and statesmen are the sovereign's children; and the people are the children of nobles and statesmen. The sovereign should serve heaven as a father; never forgetting to cherish reverential thoughts, but exerting himself to illustrate his virtue, and looking upwards receive from heaven the vast patrimony which it confers; thus the emperor will daily increase in felicity and glory. Nobles and ministers of state, should serve their sovereign as a father; never forgetting to cherish reverential thoughts; not harboring covetous and sordid desires; not engaging in wicked and clandestine plots, but faithfully and justly exerting themselves; thus their noble rank will ever be preserved. The people should never forget to

cherish reverential thoughts towards the nobles and ministers of state; to obey and keep the laws; not to excite secret or open sedition; not to engage in insurrection or rebellion;—then no great calamity will befall their persons.”

In accordance with these views, a spacious hall, called *wan-show-kung*, is dedicated to the emperor in the capital of every province of the empire. The walls and all the appurtenances of these halls are *yellow*, which is the imperial color. In Canton, the *wan-show-kung* stands near the south-east corner of the new city, within the walls. It is used solely for the honor of the emperor and his family; and annually, three days before and three days after the imperial birth-days, all the officers of government, both civil and military, together with the principal inhabitants of the city, assemble in it, and there pay him adoration. The same solemnities are required on these occasions, as would be were he present. No seats are allowed in the sacred place; and every one that goes thither takes with him a cushion, upon which he sits cross-legged on the ground. So much is done for *absent* majesty.

The principal of those officers who hold authority in the city, we will mention here in their order.

1. *Tsung-tuh*:—this officer is styled *leang kwang tsung-tuh*, or “the governor of the provinces of Kwang-tung and Kwang-se.” He is clothed with high authority, and in many cases acts independently of all the other officers within the limits of his jurisdiction; usually however he acts in concert, and confers with those, who like himself, have been commissioned and sent hither from the Capital. He cannot originate and carry into execution any new law or regulation without the sanction of the emperor; he is required to act according to precedents and existing statutes. In certain cases, pointed out by law, he, together with the *foo-yuen*, can inflict immediate death. New regulations are frequently proposed to the emperor by the governor and his

council, and when these have received the imperial sanction, (which they almost always do,) they have the force of law. The governor is, ex officio, an honorary president of the supreme tribunal of war at Peking; and occasionally, also, a member of the imperial cabinet.

His commands are most peremptory, and his authority is never to be slighted or resisted with impunity. His responsibility too, is very great; he is held accountable to his majesty for the good management of all affairs in the two provinces—nay, almost for the prosperity of the people, and the fruitfulness of the seasons. Every calamity occasioned by fire, water, drought, earthquake, locusts, or by whatever means it may occur, he must faithfully report to the emperor and to the supreme tribunals, on penalty of being dismissed from office. Any real or supposed deficiency in his capacity or conduct, subjects him to the severest punishment. Witness the late governor *Le*; who, during the last year, for the “untoward affair” at Leen-chow, was deprived of all rank and honors, put in chains, imprisoned, condemned, and sent into remote banishment. In case of fires breaking out in the provincial city, when more than ten houses are consumed, the governor is fined nine month’s pay; if more than thirty houses are burnt, he forfeits one year’s salary; if three hundred are burnt, he is degraded one degree.—Fires occurring in the suburbs do not subject him to the same punishment.

All the principal officers of Canton, and also a few of the most respectable private citizens, frequently wait on his excellency. These “calls” are visits of business or ceremony, according to circumstances; and more or less frequent, according to the disposition of the parties. On certain occasions, such as the arrival of a new governor, all the civil and military officers of both provinces are required to send to him “an accurate and perspicuous” account of themselves, their term of service, and

the condition of their respective districts. But "whoever of the superior or inferior officers, with their advisers, or the salt or hong merchants, or any other persons, shall represent that he is intimate with me," said one of the late governors, "and in my confidence; or if persons shall write to each other to this effect, or shall suffer themselves to be thus deceived,—they shall all be arrested and brought to trial; and those who conceal such things shall be considered equally guilty with those who commit them."

All ultimate appeals in the two provinces are made to the governor. At the gate of his palace are placed six tablets, on which are written appropriate inscriptions for those who wish to appeal to his authority: the *first* is for those who have been wronged by covetous, corrupt, or sordid officers; the *second* is for those who have suffered by thieves and robbers; the *third*, for such as have been falsely accused; the *fourth*, for those who have been injured by swindlers and gamblers; the *fifth*, for such as have suffered by wicked persons of any description; and the *sixth*, is for those who wish to give information concerning any secret schemes or machinations. On the 3rd, and 8th, 13th and 18th, 23rd and 28th days of each month, the people are allowed to take these tablets in their hands, and to enter one of the outer apartments of the palace, where they may in person present their complaints to his excellency. This mode of procedure is seldom adopted. To send or carry up a petition to his gate, is the most common method of seeking redress from the hands of the governor. When all these means fail, an appeal may be made to Peking.—This mode of appeal by entering the gates of the magistrate, is allowed also at the offices of the foo-yuen and *an-cha-sze*.

The governor's house stands in the new city, near the yew-lan gate; it is spacious, and belongs to government. His salary is 15,000 *taels* annually; and it is generally believed, that his other emoluments, during the same period of time, amount to more

than twelve times that sum,—although presents of every description to officers of government are disallowed. Loo-kwan, the present governor, is an aged man, and a native of one of the northern provinces. He seems to belong to that class of persons, who are fond of ease and pleasure, not very ambitious, but desirous that all under their authority should know their places and perform their respective duties. He has about him a large number of persons, employed as advisers, secretaries, servants, &c. He has also attached to him a small number of troops, who serve for a body-guard, and at the same time constitute a part of the city police.

2. *Foo-yuen*;—this officer, who is also called *seun-foo*, is usually styled by foreigners, ‘lieut. governor;’ he is second in authority in this province, to which his jurisdiction is confined. The title of *Choo*, the present foo-yuen, as it appears in governmental papers runs thus;—*an attendant officer of the military board; a member of the court of universal examiners; an imperial censor; patrolling soother of Canton; a guide of military affairs; and a controller of the taxes.*—Division of power, when it is to be entrusted to those who have been selected from the people, is the policy of the Mantchou family. The *foo-yuen* though second to the governor, is not under his control, and in certain cases acts independently of him. They often confer together, and in matters about which they cannot agree, they refer for a decision to Peking. He holds the *wang-ming*, ‘king’s order’ or death warrant, by virtue of which, criminals, in cases of great emergency, can be put to the sword without a reference to the emperor. His residence is in the old city, in a palace built in the reign of Shunche by one of the Tartar generals who was sent hither to “pacify” the rebellious subjects of the south. Choo is a native of Keang-soo, and a thorough-bred son of Han,—stern, resolute, and even obstinate; rather careless about emoluments, a contemner of bribes, a terror to bandits, a hater of “divine vagabonds,”

respected by a few, and feared by all. In his person he is tall and well-formed; and his looks show that he has not "gone hither and thither" discharging the functions of public life without toil and anxiety. He rose from very humble circumstances, and has grown old in the service of his country; he has now no family but one son, and he is a sorrow to his father. Like the governor, he has a small body of soldiers under his command, but the number of persons kept in his immediate employ is few; and in his habits of living—we have his own word for it,—the patrolling soother is both economical and simple, and "an example to the people."

3. *Tseang-keun*:—this officer, usually denominated the Tartar general, is commandant of the Tartar troops of Canton, and is answerable for the defence of the city. In most cases he acts independently of the tsung-tuh and foo-yuen. The soldiers under his immediate command, except a small detachment stationed on the river, are quartered in the old city, where the general keeps his court and camp. He is always, we believe, a Mantchou, and not unfrequently a member of the imperial family. Subordinate to the tseang-keun there are two *foo-too-tungs*, or lieutenant-generals; and a great number of inferior officers, who rank as majors, captains, lieutenants, &c., &c. His house, which was built by Tsing-nan-wang, is said to exhibit some of the finest specimens of architecture that can be found in the provincial city.

4. *Hae-kwan keen-tuh*:—this functionary is known to foreigners, and is often addressed by them, as "*the Grand Hoppo of the Port of Canton*." He is usually a member of the imperial household, and receives his appointment immediately from his majesty; as commissioner of customs, his jurisdiction is limited to the maritime commerce of Canton.—Some further particulars of this department of government will be given when we come to speak of the commerce of the city.

5. *Heo-yuen*:—this is the highest literary officer in the province; he is usually called the literary chancellor of Canton. His office is one of very great influence and respectability, inasmuch as literary rank, of which by imperial appointment he is a judge and dispenser, is necessary for preferment to all civil offices in the state. He has a general supervision of all the public schools, and colleges, and literary examinations in the province. On some special occasions also, his authority extends to the military.

6. *Poo-ching-sze*:—this officer is the controller of the revenue of the province; and, under the *foo-yuen*, directs the appointment and removal of all the subordinate officers of the local government. The principal officers under him are, a *king-leih* or secretary, a *chaou-mo* or keeper of the seal, and a *koo ta-sze* or keeper of the treasury.

7. *Gan-cha-sze*, or *an-cha-sze*:—this officer is criminal judge of the province; and all the principal criminal cases which occur within its limits are brought before him for trial. Sometimes he sits in judgment alone; but in cases involving the life of the accused, he is usually assisted by the other chief officers of the province. At times, also, he holds a degree of civil power in conjunction with the *poo-ching-sze*. The government posts, likewise, are under his control. Among other officers attached to this department of the provincial government, there is a *sze-yo*, who has the general control of the provincial prisoners; his rank and duties are similar to those of the keeper of a state prison.

8. *Yen-yun-sze*:—this officer has the superintendence of the provincial salt department. Under him there are a *yun-tung* who attends to the transportation of salt from one place to another, a secretary, a treasurer, and several other minor officers. The salt trade is a government monopoly, the duties upon which form an important branch of the imperial revenue. The trade is limited to a small number of



licensed merchants, who are usually very rich, and are often called upon to make liberal grants for the support of the provincial government.

9. *Tuh-leang-taou*:—all the public granaries of the province are under the direction of this officer; and their superintendents are subject to his control and inspection.—There are fourteen public granaries in and about the city of Canton. These are required to be kept filled, in order to furnish supplies for the people in times of scarcity.

10. *Kwang-chow-foo che-foo*, or magistrate of the department of Kwang-chow-foo. The title of this officer is often abridged, sometimes to Kwang-chow-foo, at others to Che-foo. *Kwang-chow* is simply the name of the foo. *Che-foo* means literally, “knower of the department (or foo),” and denotes that it is the office or duty of this magistrate to be fully acquainted with the portion of territory over which he is placed. This foo, or portion of territory, to which we have given the name of *department*, has been otherwise translated “county.” Either term is sufficient to denote, pretty nearly, what is the authority of an officer placed at the head of all the affairs of such a division of the province. There are numerous civil officers, stationed in various parts of the department, all of whom are under his immediate inspection. This officer has under his authority a *sze-yo*, whose duties, as superintendent of the prisoners of the department, are similar to those of the chief jailor of a county prison.

11. *Nan-hae-heen che-heen*:—this officer is subordinate to the che-foo; and is to the district of Nan-hae, what the che-foo is to the department of Kwang-chow. As *che-heen*, he is required to know all the affairs of the district.—The department of Kwang-chow is divided into fourteen heens or districts; of which Nan-hae and Pwan-yu are two of the principal ones, and include the city of Canton.

12. *Pwan-yu-heen che-heen*:—the rank and duties of this magistrate are the same in the district of

Pwan-yu, as the last named officer's are in the district of Nan-hae. Their titles, like that of the che-foo, are commonly abridged: thus, when speaking of the Nan-hae magistrate, the people usually say, *Nan-hae-heen*; and, when it is not necessary to mention the district, they say simply, *che-heen*,—designating by each of these two phrases, the magistrate of the district of Nan-hae.

We have now mentioned and characterized, as far as our limits will admit and the nature of the subject requires, the principal of those officers who exercise authority in the city of Canton. The reader will doubtless find it difficult, as we have done, to determine the exact limits of their respective spheres, which, like the courses of the planets, often seem to intersect each other. At the first sight of so many bodies, all in motion within so narrow limits, we feel surprised that they do not immediately come into collision, destroy each other, and carry destruction through the whole empire. On closer inspection, however, we are able to discern some of the secret laws that govern this complicated system, preserve it in being, and keep it in motion. Two influences, the one military and the other literary, are perhaps the principal forces which regulate and control the measures of the Chinese government. Religion, which often has a gigantic power over governments, is here blended with civil and state ceremonies, and exerts but a feeble, and that usually a most baleful influence on the political destinies of the nation.

All the officers enumerated in the foregoing list, excepting the two che-heens, the che-foo, and the tseang-keun, are general officers,—their jurisdiction extending to all other parts of the province, as well as over the metropolis. There are likewise two other officers, commanders-in-chief of the land and naval forces, who, like the other members of the provincial government, act alone in certain cases,

and sometimes in concert with the other general officers. The government is despotic as well as military; and so constructed that those who form the provincial government shall, while they enjoy a degree of independence, serve as mutual checks; and, at the same time, each superior officer be held responsible for those who are subordinate and accountable to himself. Even in the location of these officers there has been a cautious reference to "division and balance of power." For example; the tsung-tuh is stationed in the new city almost within a stones-throw of his majesty's most faithful "slave," the Hoppo: the foo-yuen and the tseang-keun are placed in similar position in reference to each other: and these two last are so located in the old city, that—should circumstances require, they could act against the two first in the new city.

The same principle is observable likewise, if we mistake not, in the disposition which is made of the troops. The whole land and naval force throughout the province has been estimated at (*nominally*) about 100,000 men; all of whom are, with fixed limitations, under the control of the governor; he has however the immediate and sole command of only 5000; and these are stationed at a distance from the city. On all ordinary occasions, except when he goes to a distance from Canton, he is escorted by a detachment from the *kwang-chow-hee*, (the chief military officer of Kwang-chow,) which, in the absence of his own troops, serves him for a body-guard, and constitutes at the same time a part of the police of the city. The foo-yuen has only 2000, at his command; while the tseang-keun has 5000, which, in an extreme case, would enable him to be master of the city. The proper seat of the governor is at Shaou-king-foo, several miles west of this city; but on account of the superior advantages of Canton, he is allowed to reside here; he cannot however bring his troops hither, lest, in conjunction with the foo-yuen, they should prove more than a match for the Tartar

general-commandant and his 5000 fighting men.— It should be remarked here, in passing, that no individual can hold an office in any province, department, or district of the empire, that includes the place of his nativity, or that extends within several hundred *le* of it.

The whole number of soldiers ordinarily quartered in the city does not probably exceed 7000. There are in the immediate vicinity of Canton a few small forts, and the city itself is intended to be a strong hold; but neither are in such a state that they could serve any very valuable purposes of defense. Even the late rain-storm carried away one of the gates of the city, and opened a wide breach in the walls. Most of the forts are dismantled and defenseless, and present nothing more formidable than the frightful paintings of tiger's heads on the wooden lids which block up their port-holes. The two *follics*, which are situated in the river opposite to the city, are very fair specimens of the forts about Canton. There are likewise for the defense of the city, what have been called cavalry and artillery; but of these we have heard little, and seen nothing. Of the Tartar troops, there are 200 *chosen men*; who, on state occasions, appear well clad and warlike. But generally the soldiers are badly equipped and poorly disciplined. All their armor and accoutrements, consisting of shields and helmets, bows and arrows, spears and javelins, short swords and matchlocks, seem ill fitted either for defense or attack. The heavy losses sustained by the troops of Canton, during the late highland war at Leen-chow, fully confirm these remarks; as do also recent imperial edicts, in which the soldiery are accused of idleness and lazy habits, and of "indulging in all the softness of civilians."

The police of the city is, on the whole, vigilant and efficient. Besides those who act in the capacity of constables, thief-takers, and so forth, and constitute the regular police, there are many neighborhoods, as well as private individuals, which make arrange-

ments for a constant nocturnal watch. During the night, almost all the streets of the city are shut up by strong gates at each end; near one of which there is usually a guard-house. The night-watches are distinguished by bells, or some similar instruments kept by the watchmen. In the winter months, when there is great danger from fire as well as thieves, watch-towers are built on bamboo poles, high above the roofs of the houses;—thus constituting a double watch. When thieves are discovered, or when a fire breaks out in any part of the city, the alarm, by means of the watchmen, spreads quickly from one extremity of the city to the other. When riotous assemblies collect in the streets, they are, in most cases, speedily dissolved by a vigorous application of the bamboo or whip. Many, doubtless, “shove by justice,” and to the day of their death go unpunished; yet the number who are arrested and brought to trial, annually, is very great. Justice is often administered in the most summary manner. Not unfrequently, in minor cases, the man receives the punishment and again goes free, the same hour in which he commits the crime.

The forms of trial are simple. There is no jury, no pleading. The criminal kneels before the magistrate, who hears the witnesses and passes sentence; he is then remanded to prison or sent to the place of execution. Seldom is he acquitted. When witnesses are wanting, he is sometimes tortured until he gives in evidence against himself. There are four jails in Canton; which together contain several hundred prisoners.—The jail is called *te-yo*, HELL, or literally, ‘earth’s prison.’ All capital offenders suffer just without the southern gates, near the river. Hundreds die there annually. When brought to the fatal spot, they kneel with their faces towards the emperor’s court, and bending forward in the attitude of submission and thanksgiving, suddenly expire beneath the bloody sword of the executioner.

## MISCELLANIES.

THE LATE EMPRESS.—The first notice in the Peking gazettes of her late majesty's death is dated the 4th moon 29th day (16th \* of June 1833). It is in the usual form of an imperial mandate, commencing thus: "His majesty's commands have been respectfully received. This day at 4 o'clock P. M. the empress' demise and departure took place." The emperor then goes over her history—stating when he received his father's commands to marry her, (*viz.* the 13th year of Kea-king,) and his sacred mother's instructions to constitute her empress, or *the principal person in the middle harem*, (*viz.* the 25<sup>th</sup> year of Kea-king,)—and that for twenty-six years in which she had been married to his majesty, her tenderness, filial piety, and obedience had been always manifested. This, says the emperor, is universally known to all in the harem, and in the imperial household. But now, attacked by an inveterate dysentery, she has at last taken the "long departure;" and I have lost my domestic helper—an occurrence that causes pain which I cannot bear to express. He then ordered his brother, the king *Meen-hae*, with the comptroller of the imperial household, *He-ngan*, and two others, one a member of the imperial board of rites, and another of the board of works to superintend the funeral obsequies.

Eight days after this, on the 7th of the 5th moon, another paper appeared in the gazette, praising her majesty, whose name was *Tung-kca*, for her great virtues ever since she had been consort to HEAVEN (*i. e.* the emperor), and during the *thirteen* years that she had held the relative situation of EARTH,

\* In a former number, (see page 142,) trusting to an extract from the Gazette, we stated erroneously that her death occurred on the 10th of June

to imperial heaven. This document concludes with an order to the Hanlin college, to deliberate and suggest a posthumous title for her majesty.

Twelve days after this, on the 19th of the 5th moon, and again on the 23rd of the same moon, other state documents appeared on the subject of the national mourning. The four persons above named, differed in opinion from his imperial majesty on the subjects—how long the people's heads were to remain unshaven; and how long they were to desist from marriage, feasts, and music, &c. The reasonings on each side are given at great length, with classical and imperial authorities from the time of ancient Yaou, four thousand years ago, up to the reign of Kea-king.

The king and his colleagues considered the period appointed for the people to remain unshaven, and to desist entirely from festivity, as too short, and that they ought to mourn for the empress as for a mother—not shaving for a hundred days.—The emperor referred the case to the premier minister and duke Chang-ling, and to the other ministers, to search for precedents; and their report confirmed the emperor in his own decision, to require both the soldiers and people to cease from shaving their heads for one month, and from feasts and music for a hundred days. He then turned round with anger upon his brother and He-ngan, who had gone lamenting and crying to him at Yuen-ming-yuen gardens, wanting him to alter the order he had previously given. He says he was half disposed to punish them for the crime of "*great disrespect*," which would cost them their lives, and bids them think how they would like that. However, in mercy to them, he will only hand them over to a severe court of inquiry,—a punishment slight in comparison with what they deserve. Take this order, adds the emperor, and promulgate it universally, outside and inside—or, at home and abroad. Respect this.

A later edict, expels Meen-hac and He-ngan from the imperial presence, and condemns the former to the loss of ten years' salary,—or of half his salary during twenty years, in order that he may have the other half to live upon. The latter of these princess, is the man who was lately imperial commissioner to suppress the highland rebellion; and who having a sister in the harem had more power than the ministers of state. Such is the delectable condition of society under an absolute despotism. To-day in the highest favor, and to-morrow for “disrespect,” in the condition of a criminal;—and soon, like his late excellency, governor Le, to become as a dead man out of mind.

REMARKS on *Buddhism*; together with brief notices of the island of Poo-to and of the numerous priests who inhabit it. By Philosinensis.

BUDHISM has lately attracted the notice of several eminent scholars in Europe. Anxious to discover a rational system of idolatry, they have supplied its moral deficiencies from their own stores of knowledge, and then represented the whole as the religion most commendable and rational, in the absence of christianity. The writer of these remarks has not the slightest wish to engage in a contest with those giants in speculative knowledge; he wishes merely to present what he has himself witnessed, having never previously studied the demonology of the Budhists. In order however to satisfy his readers, he can state, that he has since pored over many a book abounding in barbarisms from the Pali language; that he has perused numerous Chinese works on the subject; and if, after all, he confesses that the greater part of the Budhistic books contain nothing but absolute absurdities and reveries, unintelligible to the most learned of its votaries, he only coincides in opinion with the more intelligent of the sect. He admits at the same time, that it is the least degrading of the idolatrous systems when compared with other pagan abominations; he allows, that we see it in China in the least objectionable form in which it exists; yet still he detects every where its principle of atheism, and of gross idolatry.

Having spent about six years among Budhists in various countries, I can assure those European scholars, that many of the supposed tenets of Buddhism, which they have drawn from books in the libraries of universities, are as little acknowledged by the followers of Budha, as are the doctrines of christianity.



They scarcely address themselves to the understanding, but are content with repeating the prayers delivered to them in the Pali, to them an unintelligible language; and they pay their worship to an indefinite number of images, according to the traditions of their ancestors. In China, where the peculiarity of the language precludes its being written with alphabetic accuracy, the Pali degenerates into a complete jargon, by adapting the sounds to the pronunciation of the Chinese characters. I have tried in vain to decypher the hard words, which in the Chinese language have none of the inflections that are so prominent a feature in the Pali language; I have inquired of the priests, but they never could give any satisfactory answer, and at length I have relinquished the hope of ever gaining a thorough knowledge of their tenets. As the advocate of evangelical principles, I ardently desire that christianity may very soon triumph over this preposterous superstition.

What is Buddhism in China at the present moment? It is very evident that its introduction into this extensive country was not antecedent to the christian era. In the year 65 A. D. the emperor Ming-te invited the first priests of Budha to China. A dream, informing him that the "holy one" was born in the west, is assigned by the Chinese historians as the cause of the embassy sent to India, to bring hither some disciples of the newborn sage. In the classic odes there was found a passage, which in indefinite terms spoke of some such event; this was immediately quoted as corroborative of the infallible imperial opinion, that the period had now arrived. Those priests, therefore, natives perhaps of Ceylon, were received with open arms by the court, and found an ample field in which they might propagate their absurd doctrines.

The ancient Chinese retained some knowledge of a Supreme Being, which had been delivered to them by tradition. Yet the worship which they paid to the visible heavens and to the earth, to rivers, hills, and above all to the *dragon*, and the gods of the lands, was open idolatry. Subsequently when Confucius rose as the renovator of his age, he studiously avoided explaining himself upon the number or nature of the gods, and only inculcated the necessity of reverencing those whom the ancients had worshiped. He defined the rites of their service with the greatest minuteness. His only wish was, to promote the social happiness of his countrymen, independently of the influence which religion exercises upon a nation. His great aim was the introduction of order and decorum into all the relative duties of life: and to the strict observance of external ceremonies, he reduced the whole of religion. This deficiency in his system was very strongly felt by his contemporaries. Laou-tsze therefore, the mystic philosopher of China, stepped forward to supply the wants of the multitude, by his abstruse speculations. According to him, all nature is filled with demons and genii, who constantly influence the fate of man. He increased the

number of idol gods to an enormous amount, and attempted to define with scholastic precision their nature and offices. Yet his demonology wanted perspicuity, and contained too many palpable absurdities to be generally received. Though some emperors have declared themselves votaries of Taouism, they could never introduce a general belief in doctrines which nobody understood.

China wanted therefore a popular creed, which every man might understand; and the Budhists supplied this desideratum. Accommodating their system to all the existing superstitions, they opened the door to every sort of converts, who might retain as many of their old prejudices as they chose. They were by no means rigorous in enforcing the obligations of men to morality: to expiate sins, offerings to the idols and to the priests were sufficient. A temple, built in honor of any idol, and richly endowed, would suffice to blot out every stain of guilt, and serve as a portal to the blessed mansions of Budha. When death, that hideous spectre, approached, they promised to every one of their votaries speedy promotion in the scale of the metempsychosis, till he should be absorbed in Nirupan or Nirvana,—nonentity. With these prospects the poor deluded victim left the world. To facilitate his release from purgatory, they said mass, and supplied the wants of the hungry departed spirit by rich offerings of food, of which the spirit enjoyed only the odor, whilst they devoured the substance. As Confucius had raised the veneration towards ancestors into idolatrous worship, they were ready to perform the office of priests before the tablets of the dead. Thus they ingratiated themselves with the credulous multitude, who were too happy to avail themselves of their cheap services.

But notwithstanding their accommodating creed, the Chinese government at times have disapproved of it. As the sanctity of marriage has been acknowledged in China from time immemorial, and almost every person at years of maturity has been obliged to enter that state, the celibacy of the priesthood of Budha was considered a very dangerous custom. Budha regarded contemplation and exemption from worldly cares, as the nearest approach to bliss; therefore his followers in imitation of their master, passed and inculcated lives of indolence, and practised begging, as the proper means of maintaining themselves. This was diametrically opposed to the political institutions of China, where even the emperor does not disdain to plough.

If such a system prevailed, the immense population of the empire must be reduced to starvation; for it is only by the utmost exertion that they can subsist. These serious faults in the foreign creed gave its enemies occasion to devise means for its extirpation. It was proscribed as a dangerous heresy, and a cruel persecution followed in consequence; but it had taken too deep root to be easily eradicated. Then again some emperor would think more favorably of its demoralizing tendency,

and even embrace it himself. Yet the natural consequence of its tenets was, that it could never become a religion of the state, and that the priests were never able to exercise any permanent influence over the populace. Besides, the Chinese are too rational to believe implicitly all the absurd Buddhistic fables, nor can they generally persuade themselves that those numerous images are gods. When we add to this, their national apathy towards every thing concerning religion, from their being entirely engrossed with things of this life, we can easily account for the dis-esteem in which they hold Buddhism. Nor ought we to wonder, that they worship at one time the divinities which they despise at another; for ancient custom bids them follow the track of their ancestors, without inquiry or doubt concerning its reasonableness, even when they cannot but ridicule its absurdities.

The priests of Budha are a very despised class, sprung chiefly from the lowest of the people. Their morals are notoriously bad, and pinching poverty has made them servile and cringing. They wander abroad in search of some trifling gift, and often encounter many a harsh refusal. Those temples which are well endowed by their founders, are overcrowded with priests, so that only a few among the higher of them can be rich. Neither learning nor skill is found among them, and with a few individual exceptions, they are a very stupid class. Budha, however, seems to have intimated that stupidity brings the votary nearer to the blissful state of apathy, and therefore a knowledge of his institutions is considered the only requisite to form an accomplished priest. They have no schools or seminaries for the instruction of those who belong to their sect. They seldom strive to obtain literary honors; they are even excluded from the list of candidates as long as they remain priests. Few among them are serious in the practice of their own religion; they are in the fullest sense of the word, worldly men. They who are strict in their devotions, appear sullen and misanthropic, and live a very secluded life. But religious abstraction and deep contemplation, with utter oblivion of existence, appear to be out of vogue. I have been in the *chen-tangs* or halls of contemplation, and have found them the haunts of every vice. How can it be otherwise, if the mind is unoccupied and the hands not employed with any good work. The nuns are less numerous than the priests, and more industrious.

It is a general observation that almost all the temples of Budha are in a state of dilapidation. The contributions of devotees are inadequate to meet the expenses of repairs. These temples are very numerous, so much so that there is scarcely a small village which has not to boast of one; and few romantic and beautiful spots can be found free from these seats of idolatry.

The similarity of the rites of this superstition to those of papacy are striking; every one who visits their monasteries

can at once discover the resemblance. That they should count their prayers by means of a rosary, and chaunt masses both for the living and the dead, should live in a state of celibacy, and shave their hair, fast, &c., might perhaps be accounted for by a mere coincidence of errors into which men are prone to fall; but their divine adoration of *teen-how*—"the queen of heaven," (called also, *shing-moo* 'the holy mother,') must be a tenet engrafted upon Buddhism from foreign traditions. We are unable to fix the exact period of the adoption of this deity. There is a legend of modern date, among the people of Fuh-keen, which tells us that she was a virgin of that province, who in a dream saw her kindred in danger of being wrecked, and boldly rescued them; but this affords no satisfactory solution. Neither is the queen of heaven among the deities which the Siamese Budhists worship, though they possess the whole orthodox code of demons. It is very likely, that some degenerate Nestorian christians amalgamated with their faith and ceremonies the prevailing errors of China, and persuaded the priests of Budha to adopt many of their rites. Though the Siamese and Cambojan priesthoods resemble the papal clergy in some points, they do not exhibit so striking a similarity as the Chinese. Moreover the Budhists of China have received among the objects of their veneration all the sages which have been canonized by the emperor or by public credulity. In one instance, I saw a marble bust of *Napoleon*, which they had put in a temple, and before which they burned incense; hence it would not be extraordinary, if they had also adopted among their gods so conspicuous an object of worship as the virgin, who was adored by so many millions of christians.

The present dynasty seems to have declared itself clearly in favor of the great Dalai-lama of Thibet. As the Mongols on the northern frontier are much devoted to the rites of Shamanism, and adore this visible deity, it was perhaps with a view to conciliate their good will and keep those wild hordes in subjection that this preference was manifested. The religion of these barbarians being only a modification of Buddhism, we should expect that the Chinese government would equally extend its benevolence to the Budhists in China.—But such does not appear to be the fact; they are tolerated, but receive no stated support from the government.\* The emperor may extend his individual charity to some temples, but this is not governmental patronage. The high officers of state may occasionally favor the sect; but they will never openly avow it; for this would be derogatory to their fame, and expose them

\* We are not quite sure that our correspondent is correct in this assertion. The point deserves further attention; and we shall feel much obliged to any of our correspondents, who will furnish us with such evidence and facts as shall put the question at rest.

to the ridicule of their colleagues. Yet under all these disadvantages, a numerous priesthood can find subsistence. The temples are crowded to excess with devotees on certain festivals, and the exclamation, "*O-me-to fuh*," is familiar to the ear of every one.

I have thus given a sketch of Buddhism, and fully agree with the Chinese philosophers, that it destroys the constitution of human society, by enjoining celibacy as the nearest to perfection and the only perfect state, and by commanding its disciples to abandon their relations and friends, without fulfilling their duties as citizens, parents, and children. We are also aware that this unnatural law is the source of vice and of abominable crime; but at the same time we must allow, that Buddhism does not sanction shocking rites or Bacchanalian orgies, like the other idolatrous systems of Asia. Nor have we to complain of indecency in its representations of idol gods; they may be hideous, but they are never repulsive to the feelings of modesty. The temples are open to all, and even serve occasionally for theatres, gambling-houses, and taverns.

The Chinese Buddhists are surely a temporizing sect. Their abstinence from animal food is not very strict. They will seldom stand up in defence of their idols, nor appear much annoyed if they are treated with contempt. There is much toleration towards other sects, originating in indifference about the subject. With them all religions are equally safe, but theirs is the best. They have no desire to make proselytes, for their number is already too great. Very far are they from spiritualizing their idolatrous system. True, they may talk of hungry demons, and of the spiritual presence of the idols in their statues; but this is all. To assert therefore that they adore one Supreme Being in the idolatrous representations of his attributes, is to state an opinion which never found a place in their thoughts, or in their canonical works. They are without God in the world, and estranged from the divine life, worshipping the works of their own hands, to the eternal disgrace of human reason.

When, O when will the darkness which for so many centuries has enveloped China; be penetrated by the light of divine truth, and the only and true God be adored? We ought to weep at the delusion of our fellow-creatures, who, endowed with reason, can prostitute it thus, and glory in their shame. None of their most popular philosophers could free his country from degrading superstition; no imperial edicts could banish it. The gospel alone can prove victorious over it, and subject the nation to the sway of divine truth. Whenever the deliverer, Jesus Christ, shall stretch forth his almighty arm, and by the powerful influence of the Holy Spirit disenthral their minds; China will be liberated from darkness and share the privileges of the children of God:

Buddhism has its *sacred places*, to which pilgrims resort to offer sacrifices and perform their devotions. Two of these are remarkable; one is *Mei-chow* an island on the coast of Fulkeen N.E. from Clinchew (Tseuen-chow) bay; the other is the island *Poo-to*, which was mentioned [on page 53,] in a preceding number. Both these islands may be considered as the domains of priests, and exclusively devoted to idolatry. Both are picturesque, so as to set off to advantage their numerous temples, and to strike the pilgrim with solemn awe by the grandeur of nature.

Poo-to is the more romantic of the two, and the priests are also more numerous. Those solitary caves and craggy rocks on high, where human industry has excavated fanes and niches to fill them with images of Budha and of the goddess *Kwan-yin*, attract the eye and bewilder the senses of the spectator. I have seen rough sailors, whose sensibility is not very remarkable, stand astonished and ask themselves, what strange faith and idolatry is this? When walking along the well-paved roads, we might observe a solitary temple, or rather hermitage, where the more fervent devotees of Budha chanted prayers, and performed their devotions before an ant-eaten image, or a dimly burning lamp. Even the sight of foreigners would not recall their consciousness; perpetually bowing and prostrating themselves on the ground, we could hear them exclaiming, O-me-to fuh! O-me-to fuh! A missal was open on the altar to assist in the repetition of prayers, in a language which they themselves did not understand. They seldom left their dismal habitations. One old man had retired to the top of a very high hill, from whence he intended never to return, but to spend his days in adoring the phantom Budha. When he first saw Europeans approaching him, he was amazed, and designed to honor us with prostrations, from which however he was timely relieved.

In the *tseen sze*, the front temple, which is near the landing place, the attention is immediately drawn to some large inscriptions of recent date, which are hewn in rock. They record the piety of certain naval officers. On advancing further, a flight of steps leads to extensive buildings, which are surrounded with thick shrubbery and trees, to give to the whole the appearance of a labyrinth. Such it proves to be by its mazy walks and numerous apartments. A great number of fine young boys reside here, the greater part of whom have been bought by the priests. This temple is furnished especially for the reception of strangers. After they have performed their pilgrimage to the principal temples, they feast sumptuously, and at the close, are reminded of their duty to be generous in their benefactions.

On inquiry we were informed that the whole establishment was founded during the *Leang* dynasty, to record the mercies of the gracious Kwan-yin, who had herself visited these regions. A long catalogue of several thousand devotees gave evidence of the benevolent disposition of the present generation.

All the temples, both large and small are built in one uniform style. After passing the first two halls, where very ugly idols preside, we arrive at the dwellings of the priests. The next hall is adorned by Kwan-yin and her attendants, and two others are dedicated to Budha and his numerous disciples. We perceived a great number of *blue beards* among them; but were unable to ascertain what these strange representations meant. In all these colossal statues, the Negro features were predominant. This corroborates the opinion that Budha sprung from some Ethiopic tribe; whether aborigines of Hindostan, or originally from Egypt, the cradle of monstrous absurdities, is uncertain.

Before our final departure from this island, the high priest made me a present of four little volumes, three of which contained a description of the island of Poo-to, and the fourth is entitled, "a story of the Fragrant hill."

The first volume opens with various edicts of the successive emperors of the Mantchou dynasty, beginning with Kang-he. They command to keep these temples in constant repair, in order to render their own names immortal, and to glorify Budha. The adulation presented to these earthly potentates for their "divine favor," is truly disgusting. After giving an account of the date of the records on which this work is based, which commenced during the Mongol dynasty, the progress of the buildings thenceforward is minutely described, and the imperial favor is constantly quoted as the only cause of their present splendor. We have also maps of the whole island, sketches of temples, and caverns of the most ludicrous description. The next chapter gives the inscriptions of the tablets which were erected near the temples, recounting and recording the gracious remembrances of three emperors, who all showed themselves benefactors to this glorious establishment. Then follows a minute description of all the caverns and fountains of the island, which, though exceedingly numerous, have each an appropriate name. The remainder of the volume is filled with accounts of the temples, their apartments, and idols, and the means by which they have been erected, &c. A list of the most illustrious donors, among whom are queens and empresses, closes the first volume.

The first chapter of the second volume contains legends of the wonders which have been performed on the island, by the power of the idols, or by the personal interposition of Budha. From the introductory remarks we learn, that by being absorbed in one's own self, and the external senses being undisturbed, the most extraordinary effects are produced. Among the catalogue of events in which the actors are named, and the year and month specified, we read that in the year 1666, *red-haired men* (the Dutch), visited the island, remained about half a month, and carried away with them several idols of Budha, and streamers; with these they proceeded to Japan, and by means of trade gained about 200,000

gold pieces. But on their return home, the ship caught fire without any cause, and all were drowned in the ocean! Many other instances of the avenging power of Budha are related; yet he is not merely a revenger of wrongs, but often also the remunerator of his votaries. But they are very little benefited by his show of liberality, enjoying only temporary advantages. Would any one however expect that the Chinese government, whose wisdom and justice has been every where extolled, could regard these stories, or place itself under the protection of Budha at Pooto? Yet we saw imperial edicts stuck up in the temple, wherein the priests were ordered to appeal to the supreme power of Budha, that he might grant a fertile spring and rich harvest.

Short biographical sketches of the most celebrated priests who have lived in the temple, come next in order. Their piety, consisting in leaving the world with all its toils and troubles, is duly commended. Many of them were remarkable for spending hour after hour in silent contemplation and apathy. There are also long lists of others, who have excelled in some particular branch of Buddhism, and who are enumerated with the greatest care. The author then speaks of the habitations of the priests, and their means of subsistence. He shows plainly that the lands assigned to them by the paternal care of successive emperors and exempted from all duties, are unalienable property. These farms are situated on several of the surrounding islands; *Lo-kea*, which is one of them, is almost wholly in their possession. Thus circumstanced, they have no reason to complain, though their brotherhood is very numerous. The produce which they grow on their lands is various; they give a long catalogue from the vegetable kingdom, and talk also of the wild animals which live within their jurisdiction. Though these are frequently annoying, yet the priests refrain from killing them;—a proof that they strictly adhere to the rules of Budha, which prohibit the taking away of life. Thus vermin and musquetoës ought to be spared, and instead of killing them, Budha teaches his disciples by example to nourish these troublesome insects.

There is a chapter under the head of “*minutiæ*,” narrating various events, some of which nearly involved the temple in ruin. The “*red-haired men*” do not fail to be represented as the authors of every mischief; they are accused of having cut down the grove, taken away the sacred cows, demolished the images, torn up the books, and buried a large bell. Not content with these depredations, they also stole a golden Budha, silver platters; cornelian, coral, and other precious stones;—this was during Kanghe’s reign. The times must since have changed amazingly, if this be true; for when we were there we did not see even a piece of silver, still less, any precious stones or gold. The whole seems to be a mere Buddhistic story, invented to render their red-haired visitors odious in the eyes of the Chinese.



The presents given by every visitor to the temple, are considered as the perquisites of the priests, and seem to constitute a part of their legal income. Imperial grants have given them the privilege of printing their own classics on the island. Several emperors, penetrated with gratitude towards the all-compassionating Buddha, have been desirous to confirm them in these rights, by which means they might be enabled to propagate their doctrines extensively.—The second volume concludes with a public order commanding the rebuilding of two temples, which had been demolished during the times of anarchy.

The third volume is a collection of literary pieces relative to Buddha, to the different temples, the priests, and to other things connected with their rites. They are chiefly written in the Pali-Chinese, and are therefore unintelligible to common readers. We find among them frequent rhapsodies, and thousands of words without any meaning attached or attachable to them. These pieces are copied out, and engraved on stones, on the bells, or the tripods. There are also inscriptions in Sanscrit.

The "story of the fragrant hill," is a Buddhistical novel, and as a literary curiosity, not on account of its intrinsic value, deserves notice. The whole is written in intelligible or even in low Chinese style, and seldom interspersed with Pali phrases. At the end of every chapter there are some verses which repeat the whole in measure. The readers are directed to prostrate themselves to the ground, and to repeat certain prayers, whenever they come to particular sentences, which relate to the wonderful interposition of Kwan-yin.

The author tells us, that during the time of Tsung-ming, in the second year of his reign, in the eighth month, and on the fifteenth day of the month, Tsung-poo-ming, one of those contemplative Buddhistical teachers who lived in Hindostan, was seated in a hall. An old priest came suddenly in before him and said; "why do you, Sir, sit here alone and practice religion, without soaring on high? Every just and true principle originates from above; how can you otherwise exercise universal benevolence? You ought to *act* for Buddha, transforming and expanding, so that you may gradually and completely perform his actions. Thus you will rule the passions of the multitude, and requite the favor of Buddha."

The teacher asked the priest, by what means can I influence mankind? He replied; "I see that the natives of this country are devoted to the idol Kwan-yin; therefore give a short outline of her actions from beginning to end. Publish this to the world, thus aid devotion, and your happiness will be secure." After giving this advice, the priest went away and hid himself. Poo-ming, the contemplative teacher, thought on the affair, and composed this volume. When he had completed it, suddenly the goddess Kwan-yin herself appeared on the clouds, like pale gold, holding in her hand a clean pitcher and a willow. After a long exhibition she disappeared. All those persons who saw her, looked

up with admiration; and those who subsequently heard it, increased in devotion, so that this story has spread throughout the whole empire as an everlasting admonition!

The author exhorts his readers to peruse this volume with the deepest reverence. He asserts that the power of the name of Kwan-yin is so efficacious that every sufferer will be freed from misery as soon as he pronounces her name. Let him enter the fire and call upon her name, the fire will not burn him; let him go into deep water and invoke her name, the deeps will retire, and the water will become shallow.

During the time of Kea-ne Budha, there existed the kingdom of Hing-lin, governed by the emperor Poo-kea: that period was called Meaou-chwang. The empire then extended 180,000 le; his capital had twelve gates, and was 3000 le (about 1000 miles) in circumference; his spacious palace glittered with gold and precious stones; he received homage from 72 states, was adored by his subjects, but had no children. The empress, all beauty and grace, finally bore him two daughters. Anxious to present her husband with a son, she addressed herself to 'azure heaven.' Being transported in a dream to the blessed regions of Budha among the genii and saints, she there received the promise of giving birth to one of the genii, and accordingly brought forth a daughter, who received the name of Meaou-shen. Her family thus increased by a third daughter, the public rejoicings scarcely ceased before they were followed up by new celebration. Yet amidst all the hilarity of festivals, the emperor could not suppress his anxiety to have a male heir, and finally resolved to adopt a son by marrying his daughters to high officers. The eldest gave her hand to a civilian, the second to a military officer, but Meaou-shen, the heroine of the story, refused to marry at all. Her time was spent in devotion; she adored Budha, and was desirous to become a nun. All the threats and punishments from her parents were ineffectual to keep her away from a monastery. She there performed the most menial offices, and was greatly rewarded by the approbation of the idols. Neither ridicule nor violence could prevail upon her to forsake the monastic life; she bore every thing with patience. When she stooped so far as to become a servant in the kitchen, birds and quadrupeds were sent by Budha to her assistance; and even the old dragon was despatched to open the well for her to draw water.

These things were reported to the emperor, who indignant at the rehearsal of such idle tales, sent a detachment of soldiers to destroy the temple where his daughter resided. The soldiers set fire to it, the smoke rose, a tremendous noise was heard accompanied with the low sound of weeping and wailing. At once heaven rained down red water, the fire was extinguished, the smoke disappeared, and it was found that the temple was not injured in the least degree. When the emperor had heard this report, he brought his daughter home by force, introduced her again at court, and endeavored to initiate her into the pleasures

she even disfigured herself, that she might be allowed to live uninterrupted in retirement. Neither the intreaties of her mother, nor the insinuations of other ladies, nor even the threats of her father could prevail upon her to yield to their most urgent wishes, of choosing a husband. The patience of her father was at last exhausted, and he ordered her to be executed. She bore the sentence with fortitude, for Budha sustained her. All nature mourned when she expired; even the beasts of the field and the fishes of the sea shewed their grief, the sun and moon were darkened in heaven, the atmosphere was filled with mist, the sea overflowed, and all nations pitied the cruel lot of the princess. When her body was about to be exposed on the scaffold, a tiger rushed in, seized and carried away the corpse into a wood. Her soul, being transported to hades, took advantage of this excellent opportunity to promulgate Buddhism, and instructed the demons in the doctrines of that creed.

Again she was restored to life, and borne home upon the back of a tiger to Heang-shan, the fragrant hill, where she became a nun. Her father meanwhile, was afflicted with a most painful disease, which no physicians could relieve. When a priest offered his services and was accepted, he directed the emperor to go on a pilgrimage to Heang-shan. There he arrived, met his daughter, a nun, and honored by all; he repented of his errors and became a staunch champion of Buddhism.—Thus ends the story of the fragrant hill.

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CHINESE BOTANY.—The vegetable kingdom, rich as it certainly is in this country, has never been an object of much attention among the Chinese. The wisest of earthly kings delighted frequently to contemplate the handyworks of his Maker. He spoke not only of beasts and creeping things, of fowl and of fishes; but of trees also, even from the lofty cedars of Lebanon to “the hyssop that springeth out of the wall.” And, if tradition is true, the ancient sires of this nation were not inattentive to whatever grew up and bloomed around them. Nearly 3000 years before our era, *Shin-nung*, “the divine husbandman,” united with others, and by their personal efforts, (so many of the Chinese believe,) established a national academy, in which, among other branches of study, that of *botany* was to be pursued. But, (so the fact is,) the science is now almost wholly neglected. There are extant in Chinese a few works which treat of the subject. From these we hope occasionally to make translations.—Nor have foreigners pushed their botanical researches into the interior of this country. No Tournefort, or Thunberg, or Kämpfer has traversed these provinces. “Louraro has written pretty fully on the vegetable productions of CochinChina; and has also taken notice of some of the plants

which are to be found in the neighborhood of Canton and Macao." Osbeck did wonders during his short sojourn here in 1750-51. More recently a few individuals have directed their attention to the subject; but at present, it is wholly neglected.

John Reeves esquire, who left China about two years ago, during his residence in this country, turned his attention to botany. He prepared an Index to the *Pun-tsaou*—(one of the best native botanical works which we have ever seen)—an extract from which has been published in Morrison's Dictionary, part III. In 1819, John Livingstone esquire, also of the Honorable Company's establishment, addressed a letter to the Horticultural Society of London, stating in a lucid manner the causes which have hitherto impeded the successful cultivation of Chinese botany, and the transmission of plants to Europe; and at the same time pointing out a practicable mode of prosecuting the subject in future. This letter was published in the *Indo-chinese Gleaner* for July 1819. It may serve as an introduction to any remarks which we may have to make in future numbers, respecting Chinese botany.—Addressing the society, Mr. Livingstone thus writes:—

The rich variety of objects of great botanical importance, which are very generally known to abound in China, has excited a corresponding desire among many to have them added to the stores of Europe; and no small degree of astonishment is frequently expressed by those botanists who are best acquainted with the subject, at the very slow progress which has been hitherto made towards its reasonable gratification. Many persons seem inclined to account for this fact, by supposing that those who enjoy opportunities of sending or bringing Chinese plants to Europe, are either ignorant of the great estimation in which they are held, or strangely unwilling to gratify the wishes of the lovers of botany.

In this paper I propose to lay before the Horticultural Society, such observations as I have been able to make during the last twenty-five years. From these, I think it will appear, that much has been attempted, although, comparatively speaking, very little has been accomplished. I hope to shew that it is to be fairly attributed to causes very different from those just mentioned. In doing this, I hope to be able to point out the most material defects, and to suggest something better for the future.

At a short distance from Canton, situated on the side of a small creek, or branch of a river, are a number of small nursery gardens, well known by the name of *Fa-te*, or flower gardens. Each of these gardens contains nearly the same collection of plants, which is doubtless formed to meet the demand whether of foreigners or Chinese, who contract for those plants, for which they can depend on finding a ready market. They are for the most part ranged in flower-pots and planted in the same kind of strong clay, which constitutes the soil of the garden. To

these gardens it has been customary for the captains and officers of the Honorable Company's ships, to make frequent excursions while at Canton, for the purpose of making such purchases of plants as suited their particular views or convenience; and they have done this, in general with no sparing hand, notwithstanding the very general want of success which they have pretty uniformly experienced.

About fifteen years ago, Mr. William Kerr was sent from the royal gardens at Kew, for the purpose of enriching that splendid collection with the stores of China. Infinite pains seemed to have been taken to supply him with the most judicious instructions. The cabins for the reception of the plants, were planned with the greatest judgment. Every facility was secured for the transmission to Kew of all the plants which he wished to send. Yet if any one will take the trouble to compare the plants actually sent with those which arrived safe at the royal gardens, it will appear that Kerr was not more fortunate than private adventurers.

Kerr came from England in the same ship with myself, and I was well acquainted with his work. No mission could have been better filled: he was familiar with the best practice of modern gardening, and had acquired a most perfect acquaintance with the habits of plants. He also possessed a competent share of botanical knowledge, much natural shrewdness, and great bodily strength. Under the influence of a burning sun, I have seen him scale the highest hills in this part of China, whilst I have myself, though equally ardent in the pursuit, been obliged to seek a friendly shade, where Kerr would join me with the fruit of his labor. In three or four years he became greatly changed; desirous to procrastinate every labor—or rendered unable to prosecute his work, in consequence of some habits he had contracted, equally new and unfortunate to him.

When Kerr was sent to China, it was not deemed necessary to cheer his labor by any encouragement, or even to secure to him the respect and consideration of the Chinese servants he had occasion to employ. His salary amounted to one hundred pounds a year only, a sum which in this part of China was not sufficient, after paying for washing, to keep up his stock of clothes so as to have any thing to wash. Indeed, he assured me, had it not been for the kindness of the chief of the factory, he could not even have done so much. Mr. Roberts gave him a small house belonging to his garden, to live in, with liberty to keep in the garden all the plants he collected. But unfortunately he had to go for his meals to the Company's Factory, situated at a considerable distance. This at first occupied much of his time, especially in hot weather. By degrees, habits of indulgence stole on him; so that instead of collecting plants, planting them in a proper soil, and taking care of them afterwards, he was desirous to procrastinate every labor; and not unfrequently from his habits, and from their natural consequence, falls, bruises, and sprains rendered him unable to do

any thing for days and weeks. Under these circumstances he was obliged to depend almost entirely, for the plants which he wished to send home, on the nursery gardens at Canton. Hence his want of success.

I have not the slightest doubt, that Kerr's destruction is solely attributable to the company he was obliged to keep. Had he been master of his time, I am persuaded it would have been well employed. Had he been properly encouraged, I am certain he would have deserved it most richly. I must, in justice add, that all the promises which had been held out to him were fulfilled.—He was promised a better salary at Colombo, where he was told a botanical garden was to be established. He left China about six years ago. His letters to me from Malacca and Calcutta were written with so much attention to his pursuits, that I had hopes he would be able to conquer his bad habits. I did not hear from him afterwards; and I think he died very soon after he reached Colombo.

When so fortunate as to have the plants, which I have collected, sent home under the care of a friend, who was not only able to do them justice, but pleased with such an employment, I have experienced the most complete success. At times all have arrived in the Thames, in good order. I have afterwards suffered the mortification to learn that, before the formalities of office could be complied with, they have been all destroyed by rots, &c. At other times I have learned, that only a few of my plants had reached St. Helena in a sickly state; where, if sent on shore they are uniformly allowed to die for want of care. Again I have received information, that my "splendid collection had arrived all dead;" at another time; "only one plant alive, evidently for want," it was said, "of a little water,"—since from the appearance of the roots, &c., it was evident no pains had been spared on my part. My friend, Mr.—, informed me, that 90 plants out of 100 which he carried home from China three years ago, arrived in perfect health.

From this rapid sketch, I think the following conclusions may be safely drawn.

*First*; that no insuperable difficulties are necessarily in the way of conveying plants safely from China to England. But they must be, [a.] skillfully planted; [b.] provided with good water; [c.] carefully attended to during the passage till landed; and [d.] a speedy landing must be secured.

*Secondly*; that the death of plants may in general be attributed to neglect; [a.] in not collecting them in proper time, to enable them to be firmly rooted in the soil in which they are to be transplanted; [b.] in not planting them in the soil in which they delight; [c.] in not arranging them in the cabin or cabins, according as they require,—1st, much and frequent watering,—2nd, moderate watering,—or 3rd, but little watering; [d.] by not shutting the cabin when the spray is flying over the ship; [e.] in not opening the cabin in fine weather; [f.] but above all, in not watering

them with *good water*; and [g.] in not taking care of them after their safe arrival in the river Thames.

As it is not possible to procure plants from the Chinese nursery-men, fit for being sent to England, it becomes necessary to procure them at least six months earlier in order to plant them in their proper soil, and to bestow on them such attention as may be necessary to get them in good state.

Nothing further, it appears to me, is wanting to insure every reasonable degree of success, but to secure them a hospitable reception in England. Being without the elements of a correct calculation, I must content myself with the nearest approximation to truth which I am able to make. From my observation, I am persuaded more than *one thousand* plants have been sent from China, for *one* Chinese plant, which is now cultivated in England. The cost of plants purchased in China, including the freight, is on an average, *one tael* each, or three for one pound sterling; consequently each plant now in England, must have been introduced at the enormous expense of upwards of £330.

If we regard this as a just criterion of the estimation in which plants have hitherto been held, I have fully succeeded in repelling the accusation stated in my first paragraph; and if the expenditure is so enormously disproportioned to the intrinsic value of the objects, it surely becomes a matter of importance to attempt some more economical method of gratifying the wishes of the public for Chinese plants.

In submitting the following plan for the consideration of the Agricultural Society, I feel, I shall greatly need their indulgence. It is perhaps too bold and too new to give general satisfaction. I hope it deserves a trial, and I am pretty confident, it will answer infinitely better than any thing which has hitherto been proposed.

A gardener, with qualifications similar to those of Kerr, must be sent out with the means of establishing himself in a respectable house, and have a garden sufficiently commodious to nurse the plants which himself and the native gardeners, whom he will find it absolutely necessary to employ, shall collect. He will thus secure some respect and consideration in the eyes of his own people, the want of which was most severely felt by Kerr. The society will be able to devise the best means of giving him such further encouragement as they may deem necessary; yet I am persuaded it will be proper to make it depend in some degree on his success; say, a small premium on every plant which shall be landed in good health.

The captains of the Honorable Company's ships, who may wish to engage to bring home plants, should be invited to apply to the society in consequence of a very ample premium being held out to them for every living plant, which they shall deliver to the society. Besides this, the necessary arrangements should be made with the Honorable Company, and managing owners of the ships, to permit a sufficient quantity of tonnage

to be employed for supplying the plants with water, for which the Agricultural Society will order payment to be made. When application has been made, the society will determine the number of plants which they wish to be sent by any particular ship, after which, the arrangement respecting the water may be made; and it seems to me, the society might furnish a list of about half the plants which it may be desirable to send home, the remaining part may depend on the collector.

For these purposes, ample funds would become requisite, with which no society constituted for general purposes can be supposed provided. I therefore propose that the plants which shall arrive, be sold as they arrive. In this way, I am persuaded, ample funds would arise for every purpose, so long as Chinese plants are held in estimation. When they cease to be so, the society can withhold their lists, and recall their gardener.

This plan does not, I hope, in any degree interfere with that emulative exertion upon which, after all, we must chiefly depend for many of the productions of distant lands; nor with that honest love of fame which prefers distinction to every other kind of reward. Ample scope will still be left for their exertions; but surely when the point can be stated as a question purely of value, or the interchange of values, it is best to bring it a to business-like issue, which has been my aim.—Still leaving the agricultural society to bestow such honors as they may deem expedient.

Could my views be somewhat allowed to extend, I would gladly connect with the proposed mission, a head,—a gentleman, who having no other engagements, might devote an undivided attention to the botany of China, the Philippine islands, Cochinchina, the Malay peninsula, and Malay islands.

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CHINESE EMIGRANTS.—We have seen a statement of a native, in writing, concerning this class of Chinese. It adds dark coloring to the picture given in our last. The purport of the paper is the following.

This season a number of emigrants were returning from the "Straits" in an European ship. They saw the great Ladrone island, and their bosoms beat high with hope that ere long they would tread their native shores, meet their kindred—fathers, mothers, wives, children, sisters, and brothers; but a storm came on, and drove them out to sea; the masts were broken, and the spars killed a number of the high aspirants.

Those who lived to come on shore tell a sad tale of the state of Chinese society in the archipelago. Secret societies have risen up in all the settlements. But they are all emanations of the *Triad Society*. They have secret signs and dark phrases—a circumstance that identifies them all with that odious fraternity. Of late, there has arisen a very large stock of this society, consisting of a great many men, extremely powerful



and violent. They have assumed the names of the *hac-shan-hwuy*, "the sea and land society;" and the *e-hing-hwuy*, "the righteous \* rising society." These two associations are scattered over all the settlements; and they all obey the orders and restrictions of the heads of their respective societies, whom they call "*the great brother*." This stock is divided into four, eight, or twelve great stems, as the case may be, and from these stems there issue scores of branches. Every stem and every branch has its headman, who is designated senior brother.

Emigrants from the hills of *Tang* (China), are called *Sin-kih* (new-comers—griffius). As soon as they arrive at any settlement, the brotherhood sends persons to invite them to join the confederacy. If they decline, they are forthwith persecuted. However, the two above-named societies often wrangle, and if you belong to the one and not to the other, you are equally persecuted.

Chinese coming from Bengal with a few hundred dollars, or a few thousands, which they may have saved, are inveigled by these banditti to go to the hills and enjoy themselves in pleasure. When the strangers are brought to a solitary place, they are probably destroyed, and their property plundered. One half goes to the society, and the other goes to the captors. Thus it has often occurred, and the local magistrates have got some slight tidings of it, and have sent to seize the offenders. But, (says our native writer who has himself been many years in the Straits) the customs of the settlements are defective. They require witnesses before they *dare* convict of guilt. They *dare* not urge the question by torture; so that having one or two witnesses on one side, and a great multitude of sureties for the accused on the other side, they will never convict. But the new-comer is a solitary individual, and if his native townsmen feel for him and desire to redress his grievances, one person alone goes to the magistrate to lodge a complaint, and hundreds or thousands of the brotherhood will come forward to be surety for the accused. Often have the local magistrates been thus deceived and hoodwinked. And afterwards those Chinese who had indicated feeling in behalf of the stranger, have been forced to leave the settlement speedily to avoid the secret malice of the brotherhood.

Here we close our quotation, and sincerely hope the authorities in the Straits will be on the alert—not with the torture, as our Chinese friend suggests—but with something like martial law for these lawless persons, who make it dangerous to give evidence in the usual way. Of the truth of the above allegations we have no doubt. These brotherhoods do not seem to aim at taking the

\* This word *e*, righteous, is used by rebels to denote their setting up the standard of right against their unjust Governors. *Hing*, also, often signifies a rising of troops.—That the "Triad Society" is, as far as China is concerned, combined for the destruction of the reigning monarchy has been fully proved by MS documents belonging to them, which have been found in Macao

external name of a government; but to avail themselves of the substance. They wish to be the "gentlemen regulators" for all poor Chinese; and to leave the gentlemen European governors and residents in quiet possession of their titles and salaries. For the amount of horrible crime which such "secret societies" may commit we refer our readers to a paper in the Asiatic Journal for May 1833, on the "Thugs of the Doaab." The Chinese triad society does not seem to equal them in cold-blooded murder; but they also now and then, carry off to the hills those who shew them "*disrespect*," and there flog them to death.

PUBLIC CALAMITIES—*or national judgments.*—Those remarkable punishments which God inflicts upon people for their sins and transgressions, are in the Holy Scriptures called *judgments*. As in Isaiah xxxi. 8, 9. "In the way of thy *judgments* O Lord have we waited for thee;"... "for when thy *judgments* are in the earth, the inhabitants of the world will learn righteousness." Although the Chinese have no idea of Almighty God, distinct from and superior to the material universe; they still think, that the wickedness of mankind destroys the harmony of nature, and causes public calamities, such as the inhabitants of the province of Canton have this year experienced. They have two words for calamity or misery, namely *ho* and *tsae*. The first denotes those evils which are of man's own making, or which men inflict on each other; the second indicates those calamities which are inflicted by heaven, the supreme power in nature.

We have seen a letter from a respectable old gentleman, describing the late awful storm and destructive inundation, which he designates *a truly great heaven-sent calamity*, which has not been equalled for the last hundred years. Another writer says, that in the midst of the gale and torrents of rain, whilst poor people's houses were falling, and crushing to death or maiming the inmates, the governor and foo-yuen went forth to distribute cakes and direct the survivors to the city walls for refuge. They are reported to have looked up to heaven and cried and shed tears, while the governor addressed the officers, who accompanied him, to the following effect: "It is we, who hold the reigns of government and should be the fathers and mothers of the people, who have, by our misrule, destroyed the harmony of nature and induced this judgment; I cannot bear to see the distress of the people; I would that this calamity were inflicted on my own person, if it might prevent the people's being scattered abroad without house or home."

This report is confirmed by a public proclamation which the Governor and Foo-yuen have issued, calling upon the rich to subscribe for the relief of the sufferers, in which they attribute this "extraordinary calamity" to the defects of themselves and fellow officers, who have failed to lead the people in the work

of renovation. "We have induced," say they, "this deadly calamity, and must take blame and reproof to ourselves."—This we fear is mere cant; but our object is to show the opinions of the heathen.

*The use of the sedan disallowed to Chinese military officers, and to foreign residents.*—His majesty has issued a long philippic against the idleness and lazy habits of military men, throughout the empire, who indulge in all the softness of civilians, instead of riding on horseback and inuring themselves to martial exercises. Similar orders have been issued before, but seemingly without effect. In the present document, the emperor is very earnest, and threatens to punish all who offend, as well as those governors and lieut.-governors who refrain from reporting the names of culprits. The elegant sedan, or "shoulder chariot," is disallowed in all possible cases:—but in passing precipitous mountains, or on dangerous paths, or through corn fields, or by circuitous water-courses, where the use of the horse is impracticable, a bamboo hurdle, carried on men's shoulders—may be used. This is the vehicle that governor Le permitted sick foreigners to use in passing from their boats into a hong. His majesty seems very intent on preserving some discipline in the army, and he again repeats the adage which governor Loo quoted from him lately: "The army may be a hundred years unemployed; but not one day without preparative exercise."

Under very different circumstances, and for a very different purpose, a proclamation has been issued at Macao, disallowing, with many threats, the native Chinese carrying sedans for "barbarian foreigners." This was done "because government had long since declared that *Chinese subjects should not be menial servants to foreigners.*" By this arbitrary act not only were the foreign community much incommoded, but not less than a hundred poor men were instantly thrown out of employ; and five hundred dollars per month taken from hundreds of half-starved women and children.

It has been said, that all nations agree in one thing, viz. "esteeming themselves and despising others." If this be true, as we fear it is, still there are degrees; and in proportion as a nation is ignorant and uncivilized, it rises above others in pride and contempt. The Chinese government cherishes the bad spirit on which we animadvert; and it is illustrated by the conduct of the magistrate at Macao.

Since governor Le's famous appeal to his imperial majesty to disallow ladies and guns being brought to the provincial city, and foreign barbarians sitting in sedan chairs, Chinese chair-bearers have, by the non-interference of the local magistrate, been freely used at Macao. And foreign residents there, during the hot weather of summer, have found them a great convenience. At that time, the kwang-chow-foo expounded Le's new law as not extending to Macao. However *Lo*, who is still

a candidate for the lowest official degree, and mere acting *tso-tang* at Macao, happened to be abroad one day in his chair; and some foreign barbarian passed by him in the streets without setting down his chair on one side of the way, and waiting till the great man passed. His wrath was kindled at this, and he would have seized the poor sedan-bearers in the streets, had they not been too quick for him. He therefore went home in great rage; ordered his clerk to search the records, and bring forward the old order, that "*no Chinese should be menial servant to a foreigner,*" and forthwith issued his prohibitory decree.

It is thus, as in many other instances, that governments legislate for the honor and glory of the few, not for the comfort or welfare of the many. Whenever the local government wishes to distress foreigners to bring them to submission, they extend the above proud principle to all domestics, except *a cook and a coolie*; and, as if in mockery, they order away the comprador, who is the only person authorized to buy provisions for the cook to employ his art upon. Of late years this has not been done, but the law and the precedent remain, and we have no doubt, will be had recourse to whenever occasion may require.—*Lo's* prohibition continued in force only a few days; and the chair-bearers are again employed as usual.

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## LITERARY NOTICES.

**THE CHINESE MAGAZINE.**  
The second number of this publication has made its appearance, and the Chinese seem to have obtained a better insight into its nature. They did not at first clearly understand what was meant by a monthly periodical. We have heard many express their qualified approbation of the work. Those few who have done otherwise are for the most part such as are either self-sufficient in their own knowledge, or proud of their own ignorance. We may venture to say that no natives of good sense and unprejudiced minds are against it. How far it will be supported by the Chinese themselves, remains

to be seen. The nature of the work is, so far as we know, entirely new to the Chinese around us; a periodical for the diffusion of useful knowledge was, probably, never before published in "the celestial empire." Excepting the Peking gazette and the provincial court circulars, which are mere governmental papers, there are no periodical publications of any description whatever in the land.

The late Dr. Milne, shortly after he took up his residence at Malacca, commenced a "periodical publication in the Chinese language," and continued it until his death in 1822. The first number of this work was,

brought from the press on the 5th of August, 1815. Dr. Milne's observations on the Magazine are worthy of notice. He was a man who formed his plans with enlarged and liberal views, and executed them with great zeal and carefulness. He was a very nice observer of men, and enjoyed excellent opportunities for learning the character and habits of the Chinese; he understood their prejudices, and knew how to assail them; he saw their miseries, and toiled even unto death to relieve them.—In 1819, he gave the following account of the Magazine, which had then been four years in circulation.

“The first specimens were very imperfect, both as to composition and printing: but they were understood by persons who were in the habit of reading; and the editor hoped, that a fuller acquaintance with the language, would enable him to improve the style. It was originally intended, that this little publication should combine the diffusion of general knowledge, with that of religion and morals, and include such notices of the public events of the day, as should appear suited to awaken reflection and excite inquiry. To promote christianity was to be its primary object; other things though they were to be treated in subordination to this, were not to be overlooked. Knowledge and science are the handmaids of religion, and may become the auxiliaries of virtue. To rouse the dormant powers of a people, whose mental energies are bound up by that dull and insipid monotony, which has drawn out its uniform line over them to the length of more than

twenty hundred years,—will not be easy. Means of all justifiable kinds, laborers of every variety of talent, resources sufficient for the most expensive moral enterprises, and a long period of time, will be necessary to do this effectually. But a beginning must be made by some people and in some age of the world;—and after generations will improve on what the present race of men begin. It is better, therefore, to commence a good work with very feeble means and imperfect agents, than “sigh to the wind,” and not attempt it at all.

“Thus, though that variety of subject, intended to be published in the Chinese Monthly Magazine, could not all be brought in at first; yet that was not considered an argument of sufficient weight to postpone the work. The essays and papers hitherto published, have been chiefly of a religious and moral kind. A few essays on the most simple and obvious principles of astronomy, instructive anecdotes, historical extracts, occasional notices of great political events; &c., have at times given a little variety to its pages: *but there has been less of these than could have been wished.*

“To render the Magazine generally interesting, it would require a full half of the time and labor of a missionary—time and labor well bestowed too—and should unite the productions of various pens. The editor hopes, that he may in future have more leisure to attend to this branch of his work, and that the growing acquaintance of his brethren with the Chinese language, will enable them to furnish useful papers on a variety of subjects;

especially on those which have hitherto been but sparingly introduced. The size of the work has never yet exceeded that of a small tract, and it has been given away gratis. For about three years, five hundred copies were printed monthly, and circulated, by means of friends, correspondents, travellers, ships, &c., throughout all the Chinese settlements of the eastern Archipelago; also in Siam, Cochinchina, and part of China itself. At present, (1819,) a thousand copies are printed monthly. The demands and opportunities for circulation greatly increase, and it is likely that in three or four years *two thousand* copies will be an inadequate supply."

These remarks are sufficient to show, that those who have undertaken the *new Periodical*, have abundant encouragement to persevere. With regard to the place of publication, support, execution, topics, &c., the present work enjoys great advantages over that of Dr. Milne.

*Shing meau sze-teen too kaou;*  
*Kung, Mang, shing tseih too foo.*

Sacrificial ritual of the temple of sages, with plates; to which are subjoined plates illustrative of the lives of the sages Confucius and Mencius.—1826. 13 vols.

This is an interesting production, both from the nature of its contents, and the style in which it is printed; forming, in this latter respect, a good specimen of the art in China. A brief analysis of its contents will be the best description we can give of it.—It is edited by a private

individual, not under governmental authority.

The 1st. vol. opens with poetical eulogiums on Confucius and his "four most worthy" followers, *viz* Yen-tsze, Tsang-tsze, Tszc-sze-tsze, and Mang-tsze (or Mencius),—composed by the emperors Kang-he and Keenlung, and printed with light red ink.—Then follow three prefaces by the editor's friends; in which the work is highly praised, and the research manifested in it greatly commended.

In the same volume are portraits of "the sage" Confucius, and of the "four equals," who are also called "the four most worthy,"—accompanied by brief accounts of their lives, deaths, and posthumous honors.

The second volume contains portraits and similar accounts of the "twelve intuitively wise," eleven of whom were personal disciples of Confucius. The twelfth is the celebrated commentator and philosopher Choo-he, commonly called Choo-foo-tsze.

The eight following volumes contain portraits and brief accounts of 128 "former worthies and literati." These are arranged in two ranks to correspond with their tablets in the 'temple of sages,' to which this work is intended as a 'guide.' The worthies which occupy the eastern side of the temple take precedence, in order, of those opposite to them on the western side; thus,—the first on the eastern side takes the lead, then the first on the west, next the second on the east, followed by the second on the west, and so on. Of these 128 worthies and literati, a large proportion

were immediate disciples of Confucius; the others have arisen at various periods since his time; some as late as the last dynasty. Several have received their canonization (so to call it), as late as the reign of his present majesty.

The portraits present a great variety of truly Chinese countenances. They profess to be correct likenesses, obtained by much research;—and many, of whom correct likenesses could

not be obtained, are without any.

The three concluding volumes form the appendix, being reprints of two old works,—the ‘Traces’ of the sages Confucius and Mencius,—the former, occupying the eleventh and twelfth volumes has been translated and published in French, with copper-plate engravings, under the title, “*Vie de Confucius.*” The ‘Traces’ of Mencius occupy the thirteenth volume, and conclude the work.

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## RELIGIOUS INTELLIGENCE.

BURMAH.—We have before us in manuscript, a short paper concerning the geography, population, comineree, &c., of Burmah. It is from the pen of a gentleman who has resided in that country, and who has promised to furnish us with additional papers respecting the character of the Burmese, their education, manners, &c. All of these papers, we hope, in due time, to lay before our readers. There is, throughout all christendom, an increasing demand for facts relative to the present condition of eastern Asia. That demand ought to be answered.

Among the different people, inhabiting Burmah, the *Karens* are particularly interesting; the *vis inertia* of Buddhism does not prevent them from joyfully receiving the gospel. “During the year just closed,” writes the Rev.

Mr. Mason under date of February 1833, “I baptized sixty-seven of the Karens; and now the whole number in our church is more than one hundred and seventy. I am endeavoring to bring these people to more settled habits,—believing as I do that although civilization does not precede christianity, it necessarily follows it.”

“JEWS IN THIBET.—The lost ten tribes of the Jews have been found in *Li Bucharía*:\* some of them having attended the last Leipsic Fair as shawl manufacturers. They speak in Thibet the Hindoo language, and are idolaters; but believe in *Messiah* and their restoration to Jerusalem. They are supposed to consist of ten millions; keep the Kipour; do not like white Jews; and call out, like the other tribes,

\* This seems to be a typographical error; but why the names of Thibet and *Little Bucharía* are thus confounded, we are at a loss to determine

Hear, O God of Israel, there is but one God. [Qu. Deut. vi. 4!] 'They are circumcised, and have a leader and elders.'

This paragraph is from the *Anglo-germanic Advertizer*, and found its way through England to Calcutta, where it appeared in the *Christian Observer* for June 1833. It was sent to the Editor of the *Observer* by a correspondent, who, after remarking on the paragraph itself and stating that it had been forwarded to Mr. Wolff, gives the following account of Jews in China.

"It has indeed been asserted, (and as if ascertained in a publication devoted to the Jews and their conversion,) that the old Chinese Jews have the Penta-teuch, which is conformable to the Hebrew Bible of Plautin: but the Chinese copy has no vowel points. Perhaps this may be some proof of their high anti-

quity, or they may have rejected the points as introduced by Esdras after the captivity. They themselves say they began to dwell among the Chinese A. D. 73, three years before the destruction of Jerusalem; travelling through Corassan and Samarcand: and their *li-pai-se* or temple, is said to resemble that at Jerusalem. At that time they recorded seventy families, of the tribes of Benjamin, Levi, Judah, &c. Much information of these early Jewish settlers in China may be obtained from "*the Jewish Expositor*;" and it will be a curious subject of investigation to ascertain whether the German information will lead to any *real* discovery of that fact, which is positively asserted to have been *ascertained* at Leipsic."—The writer of these remarks refers, for authority, to the *Jewish Expositor*.

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## JOURNAL OF OCCURRENCES.

### THE INUNDATION.

The late inundations,—by their frequent recurrence, their for many years unparalleled height, and their calamitous effects,—have become a subject of paramount importance here, especially among our native friends. In the conclusion of our last number, we noticed the heavy rains\* and high rise of the tide, which had reached far above its usual mark, even on the 30th of August. On the 31st, and the following day, the rain abated a little, but recommenced on the 2nd of September, and continued till the morning of the 3rd, when it finally ceased. Meanwhile the tide continued

to rise higher and higher. Numerous towns and villages were completely inundated; and *boats* plied, for several days, through almost every street in the city and suburbs of Canton.—Many native houses were thrown down by the force of the current—so violent that the city gates could not be closed for several nights,—while others were sapped to their foundation and one after another gave way.

In the country above Canton, which has suffered the most, embankments both of stone and earth were broken down, and large portions of paddy fields were carried away by the rapid current. Where there were no

\* During the month of August, there fell at Macao, 36 inches of rain. The month was there ushered in with very windy weather, and heavy rains



embankments, the water, rising gradually on the paddy and then retiring, caused a far less degree of damage. But where the embankments stood, the heavy torrents of rain, falling on the fields and having no outlet, remained so long as to blight the grain completely; so that the largest portion of the neighboring country is rendered altogether unproductive for the remainder of the present year; and not only the paddy, but also the mulberry trees, have every where received extensive injury. A gentleman who shortly after travelled up the inner passage from Maeao to Canton, which is for a great part of the way in the midst of rice fields and mulberry plantations, describes the country as almost completely devastated.

On the 5th and 6th of September, the tide was at the highest, being from 4 to 5 feet high \* at the eastern gates of the city,—and not far below that height in many other places which are much beyond high water mark. On the night of the 5th, the weather being calm and serene, at intervals, when silence prevailed around, the low murmuring of the current as it rolled along, was distinctly audible in the foreign factories. This was well calculated to suggest most solemn reflection, when it was considered how many, who a few days before had been in the enjoyment of health and comfort, had now found a watery grave beneath those waves,—and how many more, though themselves escaped, had therein buried their little all.

On the 7th, the water began gradually to abate, but it did not return to its ordinary level till after the 16th, when the spring tides had passed over. For upwards of a week, during the continuance of the inundation, the current rushed past the city, with such rapidity, that all business with the shipping at Whampoa was entirely stopped, and even light gigs with European crews had the utmost difficulty in reaching the city. To describe all that has come to our knowledge respecting the effects of this awful visitation, would far exceed our limits. A few instances of suffering will perhaps tend to show in the best manner the nature, extent and consequences of the calamity.

But this can be done only very partially.—Many industrious families are now become public beggars. Many an individual is there now in Canton, who in one day was left a fatherless, childless, houseless, and moneyless widower. There are several instances, however, of not one escaping. One house of 15, and another of 30 individuals, were entirely swept away, together with all their effects.—A temple in which were deposited the remains of deceased individuals previous to burial, became a place of refuge for about 40 men and women; but while they were congratulating themselves on their personal escape, the temple walls fell in,—the waters passed over the ruins,—and their now-lifeless bodies were mingled with the corpses thrown out of the shattered coffins. Many whose houses had become a prey to the devastating element sought refuge on the city walls,—when the walls crumbling beneath them, not a few sunk to rise no more. Such examples we might easily multiply. But we refrain. Surely, “when the Lord’s judgment are abroad in the earth, the inhabitants of the world will learn righteousness.” Alas! we fear they are too often and too soon forgotten.

The inundation has excited great attention on the part of the official authorities in Canton. Proclamations have been issued to encourage and to *require* subscriptions in aid of the sufferers. Demands have been made in the form of taxes upon cotton and tea merchants,—upon house-holders, and upon various other classes. At the same time, severe threats have been issued against any who may attempt to obtain money from the rich, by intimidation. The fooyuen, who has been most active in these matters, began himself by distributing upwards, it is said, of 20,000 dollars, among the poor and destitute. The government has aided the sufferers by distribution of boiled rice, and by opposing restrictions on the importation of foreign rice which had been proposed by the Hoppo.

But all these transactions are confined to the departments of Kwangchow and Shaou-king. In Chaouehow-foo, on the east of this province, the chief city of the department is

\* So it is stated in the government accounts, but many of the popular accounts make it twice as high.

stated to have been almost destroyed by inundation.—It is not long since we heard that upwards of a dozen villages in that department had been swallowed up by an earthquake.—But we have obtained neither official accounts nor private particulars of these occurrences.

We have seen a memorial from the governor and fooyen to the emperor respecting the inundation; it states that the numbers of houses fallen in the city and suburbs is about 4000, exclusive of the houses of the Tartar troops, which come under the Tartar general's jurisdiction. Such official accounts are generally considered as under-rated. We have seen also a small publication advising the excavation of a canal to the eastward, in order to draw off some of the waters to the south, before they can reach Canton. We shall probably take further notice of this little tract in our next number,—not for any intrinsic worth that it possesses, but because we consider it a curiosity.

#### INSURRECTION IN COCHINCHINA.—

We hear nothing new on this subject further than that the insurgents had been so far successful as to drive back the royal forces, in three successive attacks which the latter had made on Donnai. Several different arrivals confirm the truth of the accounts first received, though differing a little in particulars.

COCHINCHINESE ENVOY, OR tribute bearer.—This being the period for the payment of the Cochinchinese triennial tribute, an officer has been sent from the court of Hue to that of Peking. The 30th of March was appointed by the emperor for his entry into the Chinese borders, to pass through Kwangse, Hookwang, and

other provinces, up to Peking. On the 20th April, a report was forwarded to the emperor, concerning the letters, amount of tributary presents, and names of the officers and followers of the mission; and on the 19th of May, the mission entered Kweilin, the capital of Kwang-se province. There they remained for seven days, during which period they were entertained by the fooyen of the province, who also gave them, in the name of the emperor, silk trowsers and other garments, because their "changes of raiment were insufficient."—On the 26th May, they proceeded by water towards Peking, where they would arrive in August or September, when they were to wait to be feasted by the emperor, on his birth day.—The mission consists of three officers, eight 'companions,' and an attendant.

The two Cochinchinese vessels now lying in the river, which brought back the Chinese war-junk wrecked on their coast, in February last, are permitted to sell the 'goods which they brought for ballast,' and to purchase return cargoes, free of duty.

From the documents, referring to these subjects, in the Peking gazettes, it appears that the name of the present king of Cochinchina is *Fuh-keou*, and his family name *Yuen*. The family of *Yuen* has been in possession of the country since the 54th year of *Keen-lung*, A. D. 1789. It was however expelled for some time, during the reign of *Kea-king*, after which, the father of the present monarch, *Yuen-Fuh-yang*, re-established the dynasty, under its present name, *Yuenan*, in place of the old one of *Annan* or *Anam*. The Chinese government does not acknowledge the present king of Cochinchina by his *Kwo-haou*, or national designation, *Ming-ming*.

POSTSCRIPT.—Of Mr. Gutzlaff, who reached Canton on the 28th inst., from a short voyage up the coast, we learn that the demand for books, among the natives, is very great indeed. Mr. G. was supplied with about *fifteen thousand* tracts of various kinds; these were in boxes which contained usually between 1000 and 2000 each. In more than one instance, when he went on shore and took with him a full box, he was surrounded by hundreds, who, before he could move from the place where he opened the box, bore off the whole of its contents. The desire to obtain the books, was most amazing, and could not be satisfied. Mr. Gutzlaff was also supplied with ample stores of medicines, which were likewise in great demand.

It is rumored here this morning, (Sept. 30th,) that *locusts* have made their appearance near this city, in the district of *Pwan-yn*.



